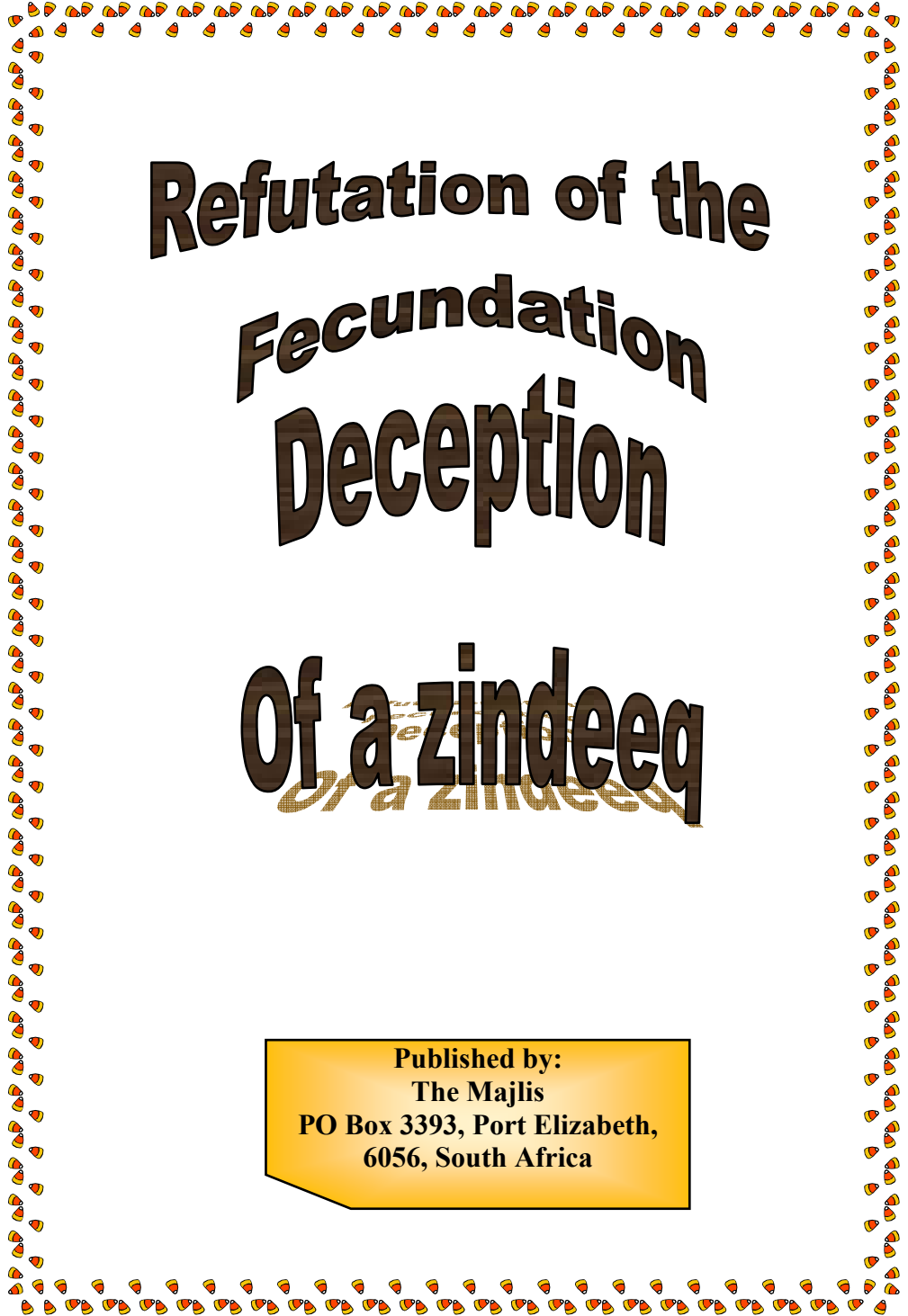




Refutation of the Fecundation Deception Of a zindeeq

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HALLUCINATED “EXPLICIT” OR “TACIT” AGREEMENT

Question

Please comment on the following statement made by a modernist:

“It is a settled Shariah principle that a Muslim citizen residing in a modern non-muslim constitutional state, based on the rule of law, enters into an explicit or tacit agreement with the state, in terms of which he or she is obliged to obey all neutral laws and regulations, enacted in the public interest, which fall within the very wide category of mubah or what is described as merely permitted or neutral matters, examples are traffic and town planning laws.”

The modernist backs up his claim with a reference from Ad-durul Mukhtaar which says: “...Because obedience to the Imaam in things which are not sinful is Fardh. The action of the Imaam centres on expediency.” The objective of the modernist is to convince Muslims that it is a requirement of the Shariah for them to obey the government’s corona protocols, and if they disobey, they will be sinful.

Is this correct in terms of the Shariah? Will a Muslim who disobeys the laws of the kuffaar country of which he is a citizen be deemed sinful in terms of the Shariah?

Answer

The brains of the modernist is convoluted with kufr, hence he is not blessed with the bounty of brain-application. What he has disgorged in his statement is rubbish. It is

clear that this chap is a bootlicker of the kuffaar. In his bootlicking, he seeks to appease his kuffaar masters with his egregious misinterpretation of the texts of the Shariah.

The statement which the moron has ripped out of *Ad-Durrul Mukhtaar* has no relationship with a kuffaar state. It applies to an Islamic state, and none of the present Muslim lands governed by kuffaar regimes is an Islamic state, not even Afghanistan where currently the “Taliban” have treacherously betrayed the Ummah by violating their Covenant with Allah Azza Wa Jal.

The “*Imaam*” mentioned in the quote by the moron modernist refers to the Khalifah or the Sultan or the Haakim of an Islamic state. It does not refer to the president or regime of a non-Muslim country. It is absolutely preposterous to understand that it is ***Fardh*** for a Muslim to obey man-made laws, and disobeying such laws being sinful, thereby making him liable for Jahannam in the Akhirah. The consequence of disobeying Fardh is Jahannam, and its denial is kufr.

Thus, in terms of the convoluted logic of the moron modernist, a Muslim who denies and rejects the hallucinated *fardhiyat* of traffic and town planning laws enacted by those who wallow in *janaabat*, *najaasat* and *kufr* becomes a *murtadd*.

Also, the term *fardh* in the context of the statement cited from *Ad-Durrul Mukhtaar* does not have the technical Fiqhi meaning. It merely conveys the importance and essentiality of obeying the MUSLIM IMAAM in all rules/laws which are permissible in Islam. Disobedience

of such laws enacted by even the Imaam of the Islamic state is not sinful. It is not punishable in the Aakhirat.

While *Ad-Durrul Mukhtaar* is concerned with the Imaam of an Islamic State, the moron rips out a Shar'i issue from its context to apply it to a "modern non-Muslim constitutional state".

At least the modernist has saved his skin from the fatwa of kufr by predicating the obedience to "neutral laws and regulations" which are presumed to be such enactments which are not in conflict with the Shariah. No one has any issue with such rules and regulations which are not in violation of the Shariah. However, despite the beneficial objectives of such rules and regulations, disobedience is not sinful in terms of the Shariah. Thus, his claim that the Muslim "is obliged to obey" such laws should not be understood to mean that it is technically Waajib, and that disobedience of such manmade laws is sinful.

The modernist moron, dwelling in confusion states that the Muslim citizen living in a non-Muslim state "*enters into an explicit or tacit agreement with the state*" to obey all the trash enacted by the state. Here the fellow mentions two opposites: explicit and tacit. What are his grounds for claiming an explicit agreement between Muslim citizens and the state? Which document of obedience, which sacrament of allegiance do Muslim citizens pledge obedience, the violation of which will render them fussaag? The moron should explain the basis for claiming that there exists an *explicit* agreement.

In a bid to cover his moronity, he paradoxically says "*or*

tacit". What is the basis for even this hallucinated *tacit* or implied agreement? The reality is that there is no agreement whatsoever with the state, neither explicit nor tacit. Just as all non-Muslims in the non-Muslim state are citizens, Muslims of a "modern non-Muslim constitutional state" are also citizens. Citizens are not outsiders. They are not in the country on the basis of temporary visas. They are not in the category of the *Musta'min* (one who enters Darul Kufr with a visa).

If the outsider Muslim knows that he will be required/compelled to act in conflict with the Shariah in the non-Muslim state, then it will be haraam for him to enter with a visa. The principle of *Laa ghadra fi daaril harb* (*There is no treachery in darul harb*), applies to a Muslim who acquires permission (a visa) from the kuffaar state to visit daarul kufr. This Muslim is obliged to obey all the laws which the moron describes as "neutral", that is, such laws which are not in conflict with the Shariah. If he is required to submit to haraam, then it will be haraam for him to visit daarul kufr/harb.

But germane to Muslim citizens in the non-Muslim state, the issue of *ghadr* does not apply. It is perfectly permissible to adopt measures to save oneself from the *zulm* (*oppression and injustice*) of the state. Some of our greatest Fuqaha and Aimmah Mujtahideen living in Daarul Islam had also sided with the rebels to displace the existing Khilaafat, e.g. the Khilaafate of Bani Umayya with the Khilaafate of Banu Abbaas. And this they did despite the Shariah having been fully implemented by the Ameerul Mu'mineen of the time.

These Fuqaha who were also Auliya of high rank understood the Laws of the Qur'aan and Sunnah which a million moron modernists will never be able to comprehend. The moron should tell the baboons in the mountain regarding the 'fardhiyat' of obeying kuffaar regimes on the basis of some hallucinated 'explicit' or 'tacit' covenant.

The moron modernist has fabricated his stupidity on the basis of hallucination due to perhaps substance abuse. He is clearly a bootlicker, and the objective of life of all bootlickers is the haraam boodle which is the focus of the existence.

Insha-Allah, as time permits, the other stupidities of the moron shall be rebutted.

A SHAR'I TRANSGRESSION?

Question

The modernist writes:

“Similarly, the State has the power to regulate a permissible neutral act, provided that such state regulation does not compel the citizen to perform an act which directly conflicts with an absolute unambiguous text of the Holy Quran. (e.g.: committing adultery, drinking wine, gambling lending on interest , etc.). It follows that if the law requires a citizen to refrain from an act which is otherwise permissible or neutral (mubah), the citizen is

obliged to obey the law, and his or her breach thereof constitutes a Shari transgression.”

Answer

This claim by the jaahil is baseless. Disobeying any so-called ‘neutral’ law of a government which does not govern according to the Shariah is never an infraction of the Shariah. Firstly, all governments with their manmade laws require Muslims to transgress the Shariah by submitting to their haraam and unjust laws. Besides the Shariah, all other laws are effects of satanism.

Breach of neutral laws enacted by Satanists never constitutes Shar’i transgression. There is no basis in the Shariah for this ludicrous claim. The jaahil seeks to convey that impermissibility to obey the government is restricted to acts such as adultery and liquor, the prohibition of which is the effect of Qur’aanic text. In making this averment he displays his ignorance of the sources and principles of the Shariah, which are not confined to only Qur’aanic text.

There are innumerable masaa-il which despite not being the products of Qur’aanic text, are compulsory for practical observance as well as for belief (Aqeedah). Denial of such issues is kufr – kufr which expels the denier from the fold of Islam. It is also interesting to know what the jaahil’s view is if a Mu’min is compelled by the state to submit to such infractions which are in direct conflict with the Qur’aan. Should the Muslim in this case defy the government – take up arms to defend himself and drink from the Cup of Martyrdom, or should he submit

with docility and contaminate himself with perpetration of the haraam act – the act which is in direct conflict with the Qur’aan?

The convolution of the brains of the modernist jaahil has cast him into confusion. His entire stupid article is an exercise to convince ignorant Muslims of his hallucinated permissibility, in fact compulsion, to submit to the government’s and the atheists’ covid protocols which in his vermiculated brain are all ‘mubah’. However, the opposition who speaks from the platform of the Shariah do not believe these protocols to be *mubah*. On the contrary, the belief is that these satanic protocols are Haraam. The *dalai-il* for this *hurmat* have been presented in many publications of the Ulama-e-Haq.

Therefore, it is not an issue of *mubah* which could be brought within the purview of the so-called neutral laws. For the edification of vermiculated brains it is necessary to reiterate that disobeying even beneficial neutral laws while inadvisable in general, is never transgression of the Shariah. Only a bootlicking moron modernist of the zindeeq type has the stupid temerity of equating such disobedience to transgression against the laws of Allah Ta’ala, namely the Shariah.

Consider these acts: Mutilating the Muslim’s body to ascertain the cause of death; compulsory intermingling of sexes; imposition of kufr laws of inheritance, marriage and divorce; extraction of oppressive taxes; forcing people to take the devil’s potion (vaccines); compelling people to don the nikaab of Iblees; exorbitant fines and even

imprisonment for performing Salaat in the Musaaajid; closing the Musaaajid; prohibiting Muslims from Jumuaah Salaat; prohibiting Muslim women from wearing Hijaab; compelling Muslim students in secular schools to learn kufr, atheism, lesbianism, homosexuality and the like; prohibiting Muslims from performing Salaat in public; prohibiting keeping beards; etc., etc.

There are many more similar haraam laws which perhaps in the miserable understanding of the modernist jaahil come within his scope of 'neutral' laws. No one is under any obligation to accept as 'mubah' what the moron believes to be 'mubah' to which his concept of 'neutral' enactment apply. The jaahil hallucinates that whatever he believes to be 'mubah' is in fact *mubah* in terms of the Shariah. Furthermore, those who do not accept his conception of issues do not align themselves to the stupidity of disobedience to a kaafir government being Shar'i transgression. What is his Qur'aanic proof for such a stupid presumption?

In his statement on this issue, the jaahil cunningly, albeit stupidly, avers:

"It follows that if the law requires a citizen to refrain from an act which is otherwise permissible or neutral (mubah), the citizen is obliged to obey the law, and his or her breach thereof constitutes a Shari transgression."

What follows what? He has not presented any Shar'i basis for his conclusion, yet he says: *"it follows..."* He has stated his conclusion of *obligation to obey kuffaar law*.

However, his only ‘daleel’ is his own hallucination: “*It is a settled Shariah principle....*” Where is this stated? Who has formulated this hallucinatory ‘settled principle’ of subservience to the kaafir state? In the context of this discussion *disobedience to the kufr state* is punishable with the Fire of Jahannam according to this jaahil modernist.

The reality is that no Shar’i breach whatsoever is committed by a Muslim who disobeys kufr law regardless of aspects of such law being of any benefit.

THE FALLACY OF THE ‘FECUNDATION’ ANALOGY

The modernist jaahil masquerading as a ‘mujtahid’, in his bootlicking defence for the satanic and kufr protocols of the atheists, obsequiously avers:

“Medical issues by their very nature are based on the ongoing evolving empirical scientific method and experience. The great thinker and genius scholar Shah Waliullah Dehlawi (ra) reiterates that medical science clearly falls outside the scope of the binding , mandatory subject matter of the Prophetic Message (commands and prohibitions) , in the sense that the scientific conclusions are based on empirical study , knowledge and experience, and therefore fall solely within the domain of medicine.

“Shah Waliullah states that this approach is supported by the well-known tradition of the fecundation of palm trees

as mentioned in the Sahih of Muslim (6079), when the Holy Prophet remarked as a guess that this process of pollination of palm trees was not useful, so the farmers stopped this process, with the result the crop was not productive. In response, when the Holy Prophet, came to know, he clarified the position to the effect that he had made the remark, not in his capacity as a legislator, but as a guess, and as such this experiment of fecundation did not form a binding instruction of the Shariah. In this context, the Holy Prophet went on to respond that “if it is useful, let them do it, because I had only made a guess.... You know more about your worldly affairs “ , that is: in relation to matters which the Shariah has assigned to observation and experience, and has not directly intervened by providing a mandatory injunction of command or prohibition .”

The analogy with ‘fecundation’ is palpably fallacious in that the ‘error’ of Rasulullah (Sallallahu alayhi wasallam) was corrected by himself. Understand well that an *ijtihaadi* (judgmental) error by a Nabi is NEVER perpetuated by silence from him. He is divinely informed of the error which he immediately corrects so that mankind will not dwell in confusion and error. The error of a Nabi is unlike the errors of others. A Nabi’s error is rectified by Allah Ta’ala.

Also, it is akin to kufr to disparagingly remark at Rasulullah (Sallallahu alayhi wasallam) with the term ‘guess’. Nabi-e-Kareem (Sallallahu alayhi wasallam) did not resort to ‘guesswork’. He said what he believed to be correct. An error in opinion, especially an opinion of a

Nabi may not be described disrespectfully by labelling it ‘guesswork’.

The *ijtihaadi* error of Rasulullah (Sallallahu alayhi wasallam) is not confined to the fecundation episode. There were several such errors which Allah Ta’ala corrected and which are mentioned in the Qur’aan Majeed.

While the jaahil modernist has stupidly laboured to utilize this episode to ‘prove’ permissibility for the kufr covid protocols of his atheist masters and tutors, it (the episode), on the contrary, negates the agenda of the moron. The jaahil had set himself the obligation of ‘proving’ that it is a Shar’i transgression and sinful to disobey the protocols of the atheists in view of these having been enacted as law by an impure, kufr government wallowing in janaabat and kufr. Then he proffers as his ‘daleel’ an episode which he himself describes as “*clearly falls outside the scope of the binding, mandatory subject matter of the Prophetic Message (commands and prohibitions)*”. Since this is the ruling for medical issues and for which he cites Hadhrat Shah Waliyullah (Rahmatullah alayh), he most incongruently claims that it becomes sinful to disobey this satanic decree of a kufr government despite it being outside the ambit of the Shariah in terms of the comprehension of his brains convoluted with kufr.

Furthermore, from whence did this jaahil modernist acquire the notion that medicine is beyond the purview of the Shariah and that Muslims are required to submit to the kufr theories of the atheists and abide incumbently by the

enactments of Satanist rulers and governments? When it is not permissible to obey the haraam ordinances of even the lawful Khalifah, then disobeying the enforced haraam kufr protocols of the atheists is an axiomatic truth. Never is it sinful. Rasulullah (Sallallahu alayhi wasallam) stated emphatically: *“There is no obedience for any makhlooq in any act which entails sinning against Khaaliq.”* This includes the valid, lawful Khalifah of Islam.

Since the jaahil has taken the liberty of perpetrating deception in the name of Shah Waliyullah (Rahmatullah alayh), it will be salubrious to mention here what this great Wali of Allah Ta’ala said regarding obeying and disobeying the Sultan who enforces the Shariah on the populace, leave alone the mass of kufr enactments of kufr governments. Hadhrat Shah Waliyullah (Rahmatullah alayh) says:

“.....Except when you see in them (the Muslim rulers – the Sultan and the like) kufr (then disobeying them is permissible). The summary of this dissertation is that when the Khalifah (leave alone the kuffaar wallowing in kufr and janaabat) denies any of the essentialities of the Deen and becomes kaafir thereby, then it is permissible to engage in Qitaal (Jihad) against him. In fact it will be Waajib, otherwise not. This is because the objective for which he has been appointed the Khalifah is negated (by his kufr). In fact, there is the danger of spreading corruption (of kufr), hence Qitaal against him is to wage Jihad fi Sabeelillaah.

.....When the Khalifah orders the commission of sin, then he has to be disobeyed.”

Hadhrat Shah Waliyullah (Rahmatullah alayh) appeared on the scene a millennium after the Fuqaha of the Salafus Saaliheen. He merely echoed what these illustrious Fuqaha said and practised on. He did not say anything new. Our *daleel* is the Fuqaha of the Salafus Saaliheen era, not of Ulama who appeared a thousand years later. We have cited Hadhrat Shah Waliyullah (Rahmatullah alayh) solely because the moron Jaahil had sought to extravasate capital by deception by way of misinterpreting the statements of this illustrious Hadhrat.

There is absolutely not a vestige of support for the contention of the jaahil in the elucidation of Shah Waliyullah (Rahmatullah alayh) who had merely shown that abstention from medicine is not a Shar'i infraction as the juhala believe. While the Shariah is categoric in refuting mandatory medical treatment even if such medicine is 100% halaal, tayyib and proven to be beneficial and curing, the modernist jaahil by deceptively employing statements of the Ulama cited out of context, abortively labours to prove that it is in fact sinful to abstain from even haraam medical treatment such as the devil's potion, if a kufr government enacts a law to compel the citizens to submit to the villainy of vaccination.

The argument structured on the basis of what Hadhrat Shah Waliyullah (Rahmatullah alayh) said is devoid of Shar'i substance. That is: the stupid argument of the jaahil modernist is bereft of Shar'i merit in view of there being no basis for it in the opinion of Hadhrat Shah Waliyullah

(Rahmatullah alayh) who merely echoed what all the Fuqaha unanimously opined.

It is also erroneous to claim that the Shariah is silent on medicine and medical treatment, and that it falls beyond the scope of the Law of Allah Ta'ala. This is a stupid fallacy which the jaahil seeks to pass off with his averment “medical science clearly falls outside the scope of the binding , mandatory subject matter of the Prophetic Message (commands and prohibitions).” While he may hoodwink morons, those who have even a little intellectual discernment will understand that falling outside the scope of the *binding and mandatory subject matter*, means that medicine is not Waajib. It is not sinful to abstain. It is merely mubah (permissible). But this never means that the subject of medicine/medical treatment is ignored by the Shariah, and that whatever the satans and juhala opine on this issue is valid.

As far as the hukm of permissibility and impermissibility is concerned, medicine comes fully within the purview of the Shariah. There is nothing under the sky which is not a subject matter for the Shariah. The Ahkaam of the Shariah are applicable to all issues. The excision of medicine from the ambit of the Shariah as the Jaahil labours to establish, is just like expunging from the Shariah the thousands of masaa-il pertaining to trade, commerce, leasing, pawning, agriculture, food consumption, donning clothes, etc., etc. All mundane issues and acts come within the purview of the Shariah.

Thus, Rasulullah (Sallallahu alayhi wasallam) himself ruled:

*“Verily, Allah has created disease and medicine, and for every sickness He has created a medicine. Therefore, resort to medicine, and do **not medically treat with haraam.**”*

“Rasulullah (Sallallahu alayhi wasallam) forbade making liquor. It was then said: ‘It is made for medicine.’ He (our Nabi) said: ‘Verily, it is not a medicine. On the contrary, it is a disease.’ ”

“There is no shifa (cure) for the one who adopts liquor as medicine.”

“Allah has not created cure for my Ummah in substances made haraam for them.”

What precludes the inclusion of medicine from the domain of the Shariah, when farming, eating food, wearing clothes, etc., are all included within the bounds of the Shariah which is replete with rules and regulations for these worldly activities?

The assertion by the modernist moron that ‘*medical sciences falls outside the scope of the binding, mandatory subject matter (commands and prohibitions)*’” testifies to his gross *jahaalat*. This averment in fact confirms that medicine does fall within the ambit of the Shariah. The fact that the Shariah rules that medicine is not Waajib (not mandatory, not binding) is a Shar’i hukm. *Tadaawi bil*

haraam is a Shar'i hukum. When will it be permissible to resort to *haraam* medicine, and when will it not be permissible, are *ahkaam* of the Shariah.

Thousands of Muslims turn to the Ulama seeking the guidance of the Shariah regarding a multitude of medical issues and medical treatment. They require the ruling of the Shariah, whether a specific medicine or treatment is permissible or not.

It is plain stupidity to disgorge the drivel that the Shariah shies away from medicine and medical treatment. This conclusion is the effect of the circumfluence of university kufr which contaminates Imaan and negates Imaani intellectual discernment. That is why the brains of modernists explode in consequence of cognitive dissonance.

There is much discussion and the formulation of masaa-il in the Kutub of the Shariah regarding medicine and medical treatment. The Hadith and Fiqh Kutub contain entire chapters devoted to medicine and medical treatment. Every Hadith Kitaab has a chapter on *Tibb (Medicine)*. It is a display of abject ignorance or deliberate chicanery to say that medicine falls outside the scope of "the Prophetic Message". What does this jaahil mean or understand by "Prophetic Message"? Many pages have been written of Ahaadith and Masaa-il pertaining to Hijaamah (Cupping).

Rasulullah (Sallallahu alayhi wasallam) said: "*Shifa' is in three things: A Gulp of honey; Cupping and Cauterizing.*"

The Qur'aan Majeed speaks of the *Shifa'* of honey. It is indeed silly and puerile to demean one's intelligence by claiming that medicine is beyond the scope of "The Prophetic Message".

A man came to Rasulullah (Sallallahu alayhi wasallam) and complained about the running stomach of his brother. Rasulullah (Sallallahu alayhi wasallam) ordered him to administer honey to his brother. The man came again. Rasulullah (Sallallahu alayhi wasallam) again said: "Let him drink honey". He returned a third time, and Rasulullah (Sallallahu alayhi wasallam) again ordered that his brother should drink honey. Now, was our Nabi (Sallallahu alayhi wasallam) resorting to 'guesswork' as the moron, zindeeq Jaahil had accused regarding the fecundation issue?

When the man again came and said that he had followed the instruction, our Nabi (Sallallahu alayhi wasallam) said: *"Allah has spoken the truth (i.e. in the Qur'aan about the shifa' of honey), and your brother's stomach has lied. Let him drink honey."* Thus, the patient was given more honey and was cured. Was this 'guesswork'? In fact, it was divine inspiration (*Wahi*) informing our Nabi (Sallallahu alayhi wasallam) of the curing properties of honey. Is this beyond the scope of "The Prophetic Message" as hallucinated by the Zindeeq?

Rasulullah (Sallallahu alayhi wasallam) said: *"There is shifa' in black cumin seeds for all diseases except Maut."* *"Talbeena gives peace to the heart of the patient and lightens some grief."*

“Treat (patients) with this Hindi incense. It is a healing for seven diseases – sore throat, pleurisy.....”

“You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger. Use incense.”

“Mushroom juice heals eye ailment....”

“There is no contagion....”

Is all this ‘guesswork’? Expunging this important science from the Shariah is akin to kufr.

In so far as plagues are concerned, the moron modernist implies that our Nabi (Sallallahu alayhi wasallam) had erred by categorically attributing the epidemic to either Athaab or Shahaadat. With kufr temerity he seeks to trade the impression that the Sunnah as related to epidemics is subject for abrogation on the basis of the theories which the impure, satanic atheists propound. He assigns Rasulullah’s declaration regarding contagion to ‘guesswork’. Since he has hallucinated that the advices of our Nabi (Sallallahu alayhi wasallam) germane to medicine are the figments of guessing, he finds it plausible and simple to not only accord preference to the kufr protocols of the atheists, but to audaciously claim that it is Waajib to obey the kufr laws enacted by the kuffaar government. Failure to obey is transgression punishable

with the Fire of Jahannam. This is the depth of kufr into which this jaahil is stagnated.

Although the Zindeeq seeks support from *Ad-Durrul Mukhtaar* for his convoluted drivel, he refrains from the Fiqhi and Shar'i scope provided by the Fuqaha for medicine just as for all affairs of Muslim life. It is mentioned in *Raddul Muhtaar*:

“Regarding medical treatment, it is not sinful to abstain therefrom even if it (medicine) is not haraam. If someone abstains from medicine and (as a result of abstention) dies, he is not sinful as they (the Fuqaha) have stated explicitly.”

This is a clear Shar'i categorization of medicine/medical treatment. It is ludicrous to expunge medicine from the confines of the Shariah and it is even more absurd to hallucinate that it is outside the confines of *“The Prophetic Message”*. The Kutub of Hadith and Fiqh are replete with masaa-il pertaining to medicine/medical treatment.

Agriculture is mubah (permissible); manufacturing is mubah, retailing is mubah, and so too is medicine. But, the classification of *mubah* does not assign the matter beyond the confines of the Shariah nor beyond the scope of *“Prophetic Message”*.

Hadhrat Shah Waliyullah (Rahmatullah alayh) nowhere in any of his writings have expunged medicine from *“The Prophetic Message”* or from the scope of the Shariah as

the jaahil Zindeeq seeks to convey. Hadhrat Shah Waliyullah (Rahmatullah alayh) is at one with the Fuqaha of the Salafus Saaliheen on the issue of medicine being fully – fully within the glare of the Shariah and “The Prophetic Message” which deals copiously with medicine.

Rasulullaah (Sallallahu alayhi wasallam) had, in addition to his advice and instructions regarding physical medicine, advised of spiritual remedies. One such remedy for physical sickness is: *Surah Faatihah is a cure for every illness*. There are other Qur’aanic Aayaat and Duas advised by “*The Prophetic Message*” for sicknesses. Are all of these products of ‘guesswork’ – guesswork with which the moron has slandered Rasulullah (Sallallahu alayhi wasallam)? Only a jaahil zindeeq has the kufr audacity of attributing ‘guesswork’ to Rasulullah (Sallallahu alayhi wasallam).

Utilizing with kufr temerity the single fecundation ‘error’, this zindeeq implies that whatever Rasulullah (Sallallahu alayhi wasallam) had advised and instructed in regard to medicine is guesswork. This jaahil commenced his stupid essay on the basis of the ‘fecundation error’. This is his one and only basis for claiming that it is ‘waajib’ to adopt the protocols of the atheists and that it is sinful to disobey the government who has enacted these haraam protocols as law.

At least the moron has conceded by implication that obedience to the kufr government is not necessary in haraam issues. That is, if the government orders obedience

to any act which is haraam, then such obedience is not permissible.

Well, he should understand that we and all the Ulama-e-Haqq believe that the protocols of the atheists, their closing the Musaaqid and all the other attendant rubbish are all HARAAM. If the jaahil is incapable of comprehending the clarity of the Haraam ruling due to his intellectual impuissance, he should not seek to impose his haraam, baseless views on those who maintain that all of the pandemic *ghutha* is HARAAM.

Mental necrosis, the disease which afflicts all Zanaadaqah, is the consequence of *shaitaani takhabbut* (mental imbalance caused by inspiration of Iblees), and by divinely cast *RIJS* (filth) as is confirmed by the Qur'aan Majeed. In fact, the Hadith speaks of shaitaan urinating in the ears, and some Auliya have in fact witnessed this physical act of shaitaan urinating in the ears. Allah Ta'ala says in His Qur'aan Majeed:

“Thus, Allah casts RIJS (filth) on (the brains) of those who lack Aql (intelligence).”

Kufr eliminates *Aql* in entirety. Man then degenerates to a lower ebb than even the beasts as the Qur'aan Majeed states: *“....In fact, they are more astray than animals.”* Imagine the degree of mental gangrene of a man who seeks to expunge a vast discipline such as medicine from the ambit of the Shariah solely for advancing the kufr agenda of atheists and kuffaar governments!!!

The claim that the ‘pandemic’ laws based on the kufr theories of the atheist plotters of mankind’s destruction belong to the domain of ‘neutral’ laws and regulations are ‘mubah’, is rejected with the contempt it deserves. On the contrary, our claim is that all of these shaitaani regulations are Haraam. Furthermore, if ‘mubah’ is hallucinated temporarily for these regulations, then too, there is absolutely no Shar’i obligation to conform. It must be reiterated that the kuffaar government is NEVER in the position of the Imaam/Haakim/Khalifah of the Islamic State.

In fact, in even mubah issues, it is not always incumbent to obey the Imaam. Our illustrious Aimmah-e-Mujtahideen have confirmed this fact by practical demonstration. They went further to disobey the Khalifah in even *Waqjib* ahkaam. The position of the Qaadhi is an essential institution of Islam. It is the obligation of the Khalifah to appoint the best available Faqeeh to occupy this post. Fulfilment of this injunction is Fardh-e-Kifaayah.

Imaam Abu Hanifah (Rahmatullah alayh), Imaam Muhammad, Hadhrat Sufyaan Thauri, Imaam Nisaa’i and other great Fuqaha (Rahmatullah alayhim) had rejected the order of the Khalifah to take up this Fardh position. So adamant was Imaam Abu Hanifah in his ‘disobedience’ and refusal to obey the absolutely necessary order of the Khalifah that he opted for being imprisoned and to be flogged 30 lashes each month he was detained. Ultimately he succumbed to the brutality and departed from this earthly realm.

There are other essential issues of Islam as well which in general require submission to the Khalifah. However, illustrious Fuqaha opted for 'disobedience'. In so doing they did not fall foul with the Shariah. Obedience to the Khalifah is not permissible in his haraam proclamations. Now what conclusion should be made regarding the haraam protocols and anti-Shariah enactments of atheists?

Imaam Maalik (Rahmatullah alayh) was imprisoned and flogged severely for 'disobeying' the order of the Khalifah. Imaam Ahmad Bin Hambal (Rahmatullah alayh) was so severely whipped in prison for defying the Khalifah regarding the academic issue of the creation of the Qur'aan, that he succumbed to the injuries and died, but never did he shift his stance from the 'Disobedience' which he had adopted to uphold the Haqq as he believed it to be. But this modernist jaahil zindeeq expects Muslims to obsequiously submit to the kufr protocols of atheists, close the Musajjid, abandon Jum'ah and the daily Fardh Jamaat Salaat, and abandon a range of Shar'i *ahkaam* which he describes as 'neutral' laws and regulations. And all of this rubbish kufr he structures on the one, solitary, single fecundation 'error' which he so disrespectfully describes as guesswork by our Nabi (Sallallahu alayhi wasallam).

It will now be understood without difficulty that the meaning of 'fardh' in the context of obeying the PIOUS MUSLIM SULTAN, does not have the technical meaning of *Fardh* as it relates to the Fardh Ahkaam such as Salaat, Saum, Zakaat, etc. The practical demonstrations of

‘disobedience’ of numerous great and noble Fuqaha and Auliya loudly and abundantly negate the *ghutha* which the Iblees-inspired zindeeq propounds.

Also understand well, that all ‘neutral’ laws are not in the public interest. Numerous of these laws are crafted for evil objectives of the rulers and for commission of zulm, fraud, and exploitation for the benefit of their pockets, hence the public treasuries of most countries are pillaged, plundered and looted by government officials. This is no secret. It is satanically bizarre to expect the populace to react with docility and supine obedience to oppression and suppression of their natural human rights and freedom which their manmade constitutions enshrine.

The storms of massive anti-pandemic protocol protests being witnessed currently all over in the form of mass marches, demonstrations and riots, all over the world testify to the villainy of governments which are utilizing the brute force of the security apparatus to brutalize the populace. Even thousands of medical experts and tens of millions of ordinary people reject the ‘pandemic’ satanism which the zanaadaqah have embraced and expect Muslims to become bootlickers of the atheists.

Even among the Sahaabah were those who had refused allegiance to the Khalifah, hence they were pursued and persecuted for their ‘disobedience’ which they (the dissenting Sahaabah) believed was a Shar’i obligation.

THE KUFR OBJECTIVE OF THE JAAHIL'S ESSAY

The modernist Zindeeq alleges:

“In the context of the health effects of the pandemic, it is clear that the individual must be guided by the medical experts including national medical regulatory councils, and binding government directives, enacted in the public interest, because the preservation of health is one of the overriding objectives of the Shariah.”

This is the ultimate objective of the jaahil zindeeq. He acts as an agent of the atheists and for Iblees. There is no clarity for the Muslim individual to be guided by atheists who are Satanists rolling out the worst conspiracy humanity has hitherto witnessed. There is no Shar'i obligation to submit to the haraam enactments of kuffaar regulatory councils which base their laws and regulations on the kufr theories of the atheist medics who are on the payroll of Pharma, Iblees & Co. While thousands of kuffaar medical experts and scientists are scientifically condemning the potion of Iblees and also the man-made 'pandemic' which in reality is no pandemic. In fact it is not even an epidemic relative to the natural epidemics created by Allah Ta'ala in bygone times to punish mankind.

Why does the zindeeq turn a blind eye to the views of those scientists and medical experts who condemn everything associated with the 'pandemic' conspiracy?

They have produced a mass of scientific facts and figures to prove their case which the mainstream media censor at the behest of their paymaster, Bill Gates and Pharma. Why is this miserable moron silent regarding the view of thousands of anti-pandemic, anti-vaccination experts? All of these evil ‘national regulatory councils’ and similar governmental institutions are all agents of Iblees.

Their enactments are for the dollars to fill their evil coffers. And, in the process as agents for Iblees and Pharma, the modernist Zanaadaqah have sold their Imaan for the miserable copro-gains of the dunya. They are absolutely impervious to the horrible suffering the plotters are bringing to millions of mankind.

The preservation of health, while an Islamic objective, can never be achieved by means of filth and poison. Vaccines are a combination of filth and poison, and the protocols of the atheists are tantamount to the elimination of Imaan. There is no preservation of health in these evil circumstances created by the followers of Dajjaal.

There is absolutely no Shar’i directive for Muslims to submit to this plot of Iblees which the zindeeq jaahil is promoting with his lopsided understanding of Shar’i issues. He must have gleaned a smattering of Islamic education from some liberal molvi who may also have traded his Imaan for despicable worldly and nafsani objectives. These molvis who are promoting the kufr of the atheists are signs of Qiyaamah. Among the signs of Qiyaamah, Hadhrat Abdullah Ibn Mas’ood (Radhiyallahu

anhu) said: “*The dunya will be pursued with the amal of the Aakhirah.*”

It is the standard practice of the modernist zindeeqs to adorn their kufr with Deeni hues and terminology, and to tear texts out of context from the Kutub of the Fuqaha, to bolster the kufr, fisq and fujoor of their western kuffaar masters. In a stupid abortive attempt to expunge medicine and medical treatment from the ambit of the Shariah with the objective of promoting obedience for the atheists, the modernist jaahil cites from *Hujjatullaahil Baalighah* of Hadhrat Shah Waliyullah (Rahmatullah alayh) the statement (which the jaahil has not translated):

“*Tibb (medicine) is not from the branch of Tableegh-e-Risaalat.*”

The moron has either not understood what this means or he has deliberately sought to befool and befuddle unwary Muslims with his misinterpretation. The meaning is simple and clear. Just as the objective of *Risaalat (Prophethood)* is not the promotion of agriculture, trade, commerce, construction of buildings, hunting, and the myriad of other human requisites covered by the Shariah, so too is *Tibb* not among the objectives of the mission of Rasulullah’s Nubuwwat.

The objective of *Risaalat* is only *Tauheed* and all Acts which are directly imperative for the attainment of this Objective. Thus, Islam is based on five Fundamentals as all Muslims are aware. Islam is not based on agriculture, trade, commerce, etc. although all these mundane

activities come fully within the ambit of the Shariah. Thousands of masaa-il regulate every sphere of the Muslim's life in this carrion world. Rasulullah (Sallallahu alayhi wasallam) said: "*The dunya is jeefah (carrion).*" It should therefore be simple to understand that all mundane branches of knowledge and sciences are related to *jeefah*, hence are not of the objectives of *Risaalat*. In fact, the Hadith unequivocally states that everything besides Thikrullaah is accursed.

Medicine not being from the *Baab of Tableegh-e-Risaalat* never means that it is excluded from the ambit of the Shariah, and that Muslims should swallow whatever rubbish and *najaasat* the atheists disgorge on the subject of medicine.

Rasulullah (Sallallahu alayhi wasallam) deemed it imperative to elaborate on *Tibbi* issues pertaining to both the physical and spiritual domains. An aspect of medicine had contaminated and in fact eliminated Tauheed. And that issue is **contagion** which Rasulullah (Sallallahu alayhi wasallam) vigorously refuted since it was based on *shirk* which is the antithesis of Tauheed. Therefore, understand well that all mundane practices and institutions which are unrelated to the Objective for which Allah Ta'ala has created us are beyond the scope of *Risaalat*, but fully, fully within the ambit of the Shariah. Nothing is excluded from the Shariah even if it does not fall within the purview of *Tableegh-e-Risaalat*. It devolves on us as a Waajib obligation to refute the kufr of any mundane concept, institution or practice which denies or interferes with the Objective of Tauheed which is the Objective of *Risaalat*.

Rasulullah (Sallallahu alayhi wasallam) had spoken elaborately on a variety of medical issues including the plague, epidemics, diseases in general, etc. On what basis does the miscreant modernist jaahil claim that medicine is excluded from the “*Prophetic Message*”? Allaamah Suyuti (Rahmatullah alayh) said:

“The Ahaadith narrated regarding the knowledge of Rasulullah (Sallallahu alayhi wasallam) in the matter of Tibb cannot be enumerated (due to abundance). The preferred view is that some of these are knowledge revealed by Wahi to some of the Ambiya”.

Commenting on the Hadith: “*For every disease is a medicine*”, Imaam Nawawi (Rahmatullah alayh) said: “*In this is the indication that Medicine is Mustahab.*”

Istihbaab is a Shari classification. How can anyone claim that medicine is not part of the “*Prophetic Message*”. Yes, only a moron can venture such a ludicrous idea.

While the moron is at pains to convey the impression that Rasulullah’s elaboration on medical issues is the product of guesswork, the Fuqaha say:

“The Ijtihad of Rasulullah (Sallallahu alayhi wasallam) is in the category of Wahi because Allah Ta’ala has protected his opinion from remaining on error.”

A judgemental error of a Nabi is never left by Allah Ta’ala uncorrected. The implication that the entire section

of the Shariah which is not the objective of *Tableegh-e-Risaalat* is the product of guesswork by Rasulullah (Sallallahu alayhi wasallam) – *Nauthubillaah!* Pulling wool over the eyes of ignoramuses the modernist zindeeq has raised his entire stupid argument on the basis of the fecundation ‘error’. Whilst Rasulullah (Sallallahu alayhi wasallam) had himself corrected that ‘error’, he had not issued any retraction for any of his innumerable sayings and advices pertaining to medicine. Yet, the moron says that medicine is outside the “*Prophetic Message*”.

In the same way as plumbing, building, mercantile law, trade, commerce, agriculture, and all other worldly activities are not the objective of *Tableegh-e-Risaalat*, so too is medicine. And, just as all other worldly branches of human activity come fully within the glare of the Shariah, so too is it with medicine. Surely, every Muslim can understand the simple fact that there are halaal and haraam ways of trade; halaal and haraam food, etc. So too is it with medicine. There are halaal and haraam medicine. Most certainly, the Shariah decrees that medicine made from faeces, urine, liquor, aborted human foetuses and other substances of filth and poison are haraam. If medicine has no relationship with the Shariah, from whence will be the categorization of haraam, halaal, mustahab, makrooh, etc. which apply to all mundane activities.

The jaahil says: “...*the preservation of health is one of the overriding objectives of the Shariah.*” But at the same time he avers that medicine which is ‘necessary’ for health preservation is beyond the scope of the Shariah. The

Shariah is the Qur'aan and the Sunnah. Expunging medicine from the "Prophetic Message" is a massive self-contradiction. If it is an "overriding objective of the Shariah", then logically it is adequately dealt with by the Shariah. It not being an objective of *Tableegh-e-Risaalat* does not expunge it from the Shariah whose ahkaam are applicable to medicine. This fellow has no valid conception of the Shariah hence he fails to understand the bunkum and kufr effluvium he disgorges.

Since health is an '*overriding objective of the Shariah*', it is undoubtedly an integral component of the "Prophetic Message" which is the fundamental basis of the Shariah. An '*overriding objective*' of the Shariah is never left to the wildly fluctuating satanic vagaries of atheists. All objectives of the Shariah are the products of *Wahi*, for the Qur'aan Majeed states: "*He (Muhammad) does not speak of desire (there is no guesswork here). Whatever he says is Wahi which is revealed to him.*"

The fecundation 'error' does not override this categorical decree of the Qur'aan. The fecundation issue may not be presented to find accommodation in the Shariah for the haraam, kufr theories and filthy, poisonous medical practices of the atheists.

And what exactly does the jaahil mean by '*overriding objective of the Shariah*'? What does health and medicine override of the Shariah? In which way can medicine/health preservation be among the '*overriding*' (*sic*) objectives of the Shariah when according to the

moron medicine falls “outside the scope of the Shariah”? He acquits himself with plain nonsense.

It should be understood that the concept of obedience to the Sultan as stated in Shaami and other Kutub is not in the category of *Nusoos of the Qur’aan or Ahaadith*. Firstly, obedience to the Sultan in haraam is haraam. Secondly, the obedience applies to issues which are permissible according to the Shariah. This excludes the kufr protocols of the atheists and the kufr ‘neutral’ laws of worldly governments even if the governments are the regimes in Muslim countries. Thirdly, there is not a single government today on earth which can be equated to a Sultan of Darul Islam. Fourthly, the manner in which illustrious Mujtahideen such as Imaam Abu Hanifah, Imaam Muhammad, Sufyaan Thauri and many other noble Fuqaha and Auliya *disobeyed* the legitimate Khalifah of the Islamic Empire is adequate *daleel* for us to differ with what is stated in *Durrul Mukhtaar* germane to the *Muslim* Sultan, leave alone the regimes which wallow in kufr and janaabat.

The Jaahil says in his essay of *ghutha*:

“Imam al- Ghazali (ra) identifies the overarching purposes of the Shariah, in the five overriding principles, namely: the protection of the Deen, the protection of Life, the protection of Intellect, the protection of Lineage, and the Protection of Property.”

These objectives are of a secondary nature germane to the primary Objective of the Shariah, which is the propagation

and preservation of *Tauheed* for the *Najaat* of man in the *Aakhirat*. The jaahil does not understand the meaning of ‘overarching’, hence he misuses it in the context stupidly.

All ‘five principles’ mentioned by Imaam Ghazaali (Rahmatullah alayh) are the handmaids of the Primary *Maqsad* which is *Belief in Tauheed for Najaat in the Aakhirat*. Even Jihad despite its Fardh status is a secondary handmaid of the Primary Objective. Its purpose is to act as a medium for the achievement of the Primary *Maqsad*. And so is Tabligh of the Deen. From this should be understood the gross error and deviation of the Tabligh Jamaat which has fixed its specific innovated methodology of Tabligh to be the prime object of *Tableegh-e-Risaalat*.

All other objectives are secondary and crafted by the Usool of the Shariah to facilitate the achievement of the Primary Object. Furthermore, whatever Imaam Ghazaali (Rahmatullah alayh) has said and which the moron modernist has quoted debunks his (i.e. the jaahil’s) own claim regarding medical signs. Since medicine/medical treatment comes within the scope of one of the aforementioned ‘five protections’, it logically follows that medicine is fully within the purview of the “*Prophetic Message*” – *the Shariah* –, and is not outside it as the jaahil has averred in his endeavour to promote the wares of the atheists.

CONCLUSION

(1) Medicine is not excluded from the Shariah. There are *ahkaam* applicable to it. Medicine is fully within the scope of “*Prophetic Message*”. Denial of this Shar’i fact is kufr. The Ahaadith confirming the Shar’i purview are of the *Mutawaatur* class. In fact, the Qur’aan itself brings medicine within its scope of Naseehat. The *shifa* property of honey is confirmed by *Nass-e-Qur’aani*. Its exclusion from the Objective of *Tableegh-e-Risaalat* is exactly the same as the exclusion of agriculture, trade, commerce, building, engineering, etc. from the *Maqsad* of Tabligh-e-Risaalat. In other words, the Ambiya (Alayhimus Salaam) were not sent by Allah Ta’ala to teach people how to lay drain pipes, how to make wagons/vehicles, computers, farm implements, sew garments, etc.

The primary objective of the mission of Rasulullah (Sallallahu alayhi wasallam) was not anything pertaining to mundane or worldly activities, but this never means that the Shariah of the Qur’aan and Sunnah have left these branches of worldly sciences and activities to be subservient to the wild truculence of *nafsaani* demands. All secular activities come within the purview of the glare of the Shariah for determination and demarcation.

(2) Resorting to medicine and medical treatment is not at all incumbent. It is a permissible option which is in conflict with the lofty status of Taqwa of the Auliya, and this is based on the Sunnah. The *Istihbaab* (*being Mustahab*) category of medicine is for the masses of weak Imaan such as we all are. The higher and best option is abstention from medicine. Our Imaani deficiency renders medicine *Mustahab* for us.

(3) ‘Neutral’ laws of secular governments and regimes are not binding on Muslims even if these are beneficial. In fact, ‘neutral’ laws of the Sultan of Darul Islam too are challengeable despite the ‘*fard*’ designation accorded to it in the Kutub of Fiqh.

The ‘fardh’ designation accorded to medicine is NOT the *Fardh* status applicable to the acts of Ibaadaat such as Salaat, Saum, Zakaat, Hajj, etc.

(4) Disobedience to kuffaar and even so-called Muslim regimes can never be equated to disobedience to the Sultan of Darul Islam who in general has to be obeyed in all halaal and permissible laws. While disobedience to the Sultan in halaal acts, without valid Shar’i reason is sinful, it is not of the same degree as infraction of the *Mansoos Ahkaam* of the Shariah. It is similar in status to disobeying one’s Shaikh in Islaahi issues. The suggestion that disobedience to kufr regimes will be punishable with the Fire of Jahannam is the hallucination of a man whose brains have become imbalanced perhaps due to some substance abuse. Only a moron who is afflicted with the abomination of colossal jahl has the temerity of equating disobedience to a kufr government to disobedience to the Sultan of Darul Islam. How can this shocking stupidity be accepted – the idea of disobeying an atheist – an enemy of Allah Azza Wa Jal – a satan who denies the very existence of The Creator – being the same as disobeying Ameerul Mu’mineen Hadhrat Abu Bakr (Radhiyallahu anhu), the Khulafa-e-Raashideen and the Salaateen of Islam in general?

(5) The idea of the existence of an explicit or tacit allegiance of obedience with the kuffaar state is a huge hyperbole in stupidity being the consequence of cognitive dissonance which is the effect of *zandaqah*. According to the Shariah, there is no such hallucinated explicit or tacit agreement. The *rijs* of modernism which imbibes through the brains fitted with the straitjacket of western university liberalism, not only creates mental disequilibrium, but utterly ruins Imaan, hence the juhhaal *zanaadaqah* view the Deen with squinted mental vision which fabricates the kufr in which these chaps wallow and bask.

(6) While the Kutub of the Shariah from which the moron cites propound the *Ahkaam* as applicable to an Islamic State – a land governed by the Shariah – he (the jaahil modernist) applies them to the kuffaar state.

(7) The “*ongoing evolving empirical scientific method and experience of medical issues*” does not expunge medicine/medical treatment from the scope of the Shariah. The Shariah will determine which evolved methods and which types of medicine are halaal or haraam. The ‘scientific conclusions’ will all come under the glare of the Shariah for epistemological evaluation for acceptance or rejection. Such conclusions will be classified by the Shariah.

(8) It is a dastardly canard to trade the idea that Hadhrat Shah Waliyullah (Rahmatullah alayh) had expunged medicine from the scope of the Shariah. This is a LIE.

(9) The fecundation argument on which the moron has structured his entire stupid essay for his kufr attempt of expunging medicine from the Shariah with the satanic view of promoting obedience to the kufr government's laws based on the satanic theories of the atheists, is absolutely ludicrous and kufr.

(10) The attribution of guesswork to Rasulullah (Sallallahu alayhi wasallam) is highly disrespectful to our Nabi (Sallallahu alayhi wasallam). The description of 'guesswork' has been proffered by the jaahil to convey the kufr idea that whatever Rasulullah (Sallallahu alayhi wasallam) has stated on medical issues are of the 'fecundation error' category. Thus, it too is dispensable guesswork. This is thinly veiled kufr.

(11) The moron's observation, "*not in his capacity as a legislator*" germane to the fecundation issue, may NOT be applied to Rasulullah's statements, orders and advices pertaining to medical issues. The transference of this notion by the jaahil to other areas of Shar'i Ahkaam is kufr. What the zindeeq has said, in simple words, is as follows:

Rasulullah (Sallallahu alayhi wasallam) had not acted as the *Shaari' (Legislator)* when he had proffered advice on the fecundation issue. It later transpired that this advice was an 'error'. Hence, there is no incumbency to obey Rasulullah (Sallallahu alayhi wasallam) in medical issues since these (according to his hallucination) fall beyond the scope of Prophetic legislation, and that the Hadith

instructions and guidance are of the fecundation ‘error’ kind.

This moron’s stupidity induced him to overlook or ignore the fact that Rasulullah (Sallallahu alayhi wasallam) had retracted his advice regarding fecundation. But, there never was any retraction whatsoever on medical issues, and for the past more than fourteen centuries, all the Sahaabah, Fuqaha, Auliya and Ulama have unanimously upheld the Shar’i validity of all the instructions of Rasulullah (Sallallahu alayhi wasallam) on medical issues. All of them were fully cognizant of the fecundation issue. But not a single one of these illustrious Souls had ever dared to present the kufr of suggesting that the fecundation issue is a premiss on the basis of which the medical instructions of our Nabi (Sallallahu alayhi wasallam) may be argued, evaluated, accepted and dismissed according to our intellectual and nafsaani whims and fancies. While there was a clear retraction regarding fecundation, there never was any retraction regarding the medical instructions of our Nabi (Sallallahu alayhi wasallam).

Absence of retraction means confirmation of veracity by Allah Ta’ala Himself. Allah Ta’ala never allows an error of a Nabi to be perpetuated, for such perpetuation will invariably lead to misguidance and deviation.

(12) Rasulullah’s statement: “*You know more about your worldly affairs*”, refers to such methodology and products of experience and experiment which are not in conflict with any Shar’i principle or tenet. If the experience and

experiment of the atheists ‘prove’ that the body will derive great nourishment and wonderful health from consuming the faeces of pigs, or from drinking daily a glass of cow and human urine as the Hindu cow-worshippers believe, shall we then say that this too falls within the scope of “*You know more about your worldly affairs*”? Or shall the Shariah intervene with its veto?

May Allah Ta’ala save our Imaan. May Allah Ta’ala protect us from the onslaught of Iblees, from his snares and the evils and villainy of our nafs.